

The third new yeres gift and the second Pro-
test, and the first proclamation of outlawry for
this yeer 1576. against all the learned Papists in England,
Answyer, or els Where the Papists bookeſ are
printed and ſent in to England. And an anſwre to all thofe
learned Papifts, who haue written, on immoralitye, with the
of no Religion heretically alſe, that is to ſay, How knowe you
the holy ſcriptures to be the word of God? And howe an
anſwre to this common concluſion of the learned
that is to ſay Out of the Churche of God
there is no Saluation.

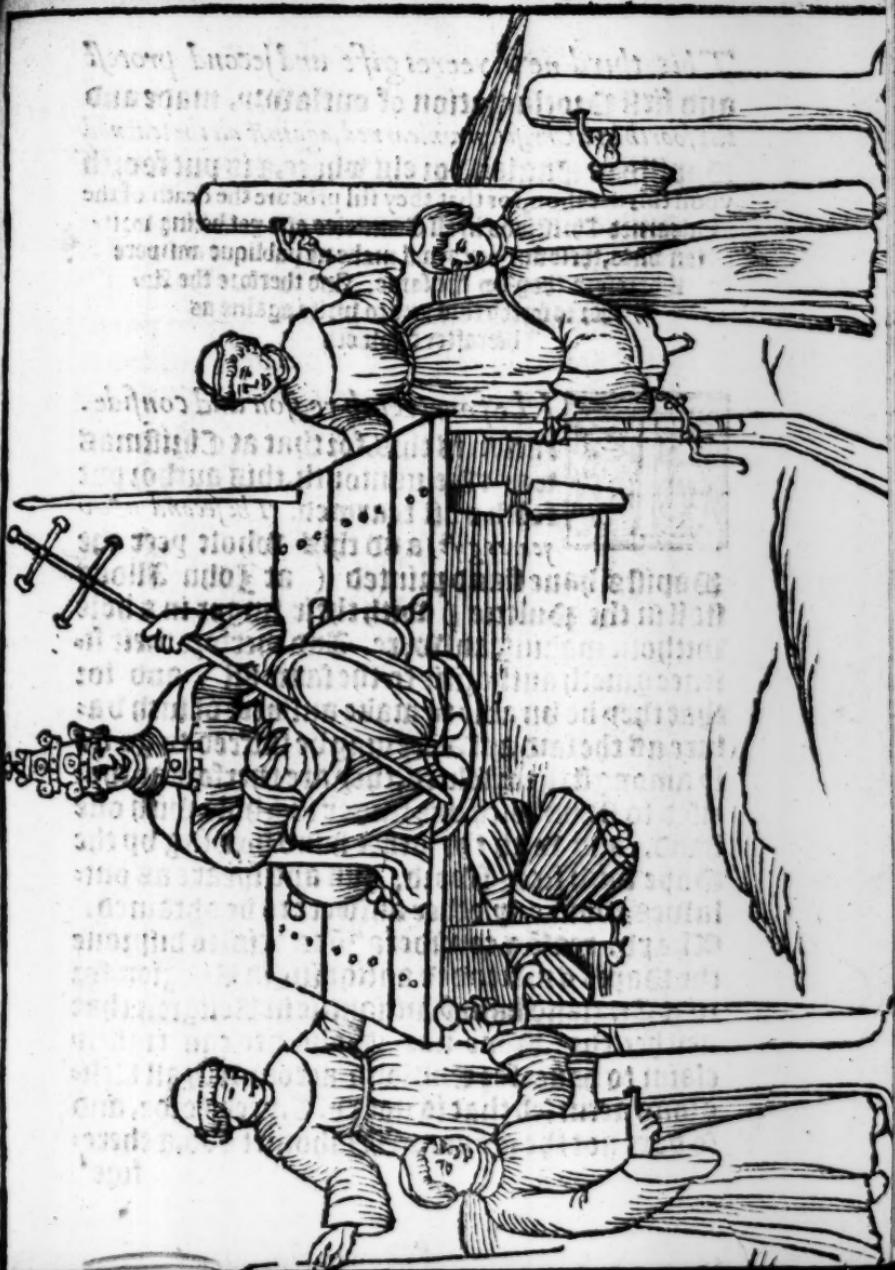


set a stellare to instrumentum. He will and after
that will he have a trumpet. And when he will
see his good trumpet he will say unto him selfe
I will call it a trumpet. And he will say unto
him selfe

Now hold, where am I? I am in a place
where I am not knowne. And when he will say
unto him selfe

Now hold, where am I? I am in a place
where I am not knowne.





Acronymus luculentus effigies etiam
Cedrum effigieum te nobis. Tunc tamen
Luminosus et luculentus. Etiam
dicitur superbius et alio. His
aditum admodum est. Hoc vero
superbius et alio.
etiam superbius
etiam superbius
etiam superbius

This third new yeeres gift and second protest
and first proclamation of outlawry, made and
put foorth by a Christian unlearned, against all the learned
Papists in England or els where, it is put foorth
upon this occasion, for that they shal procure the death of the
unlearned Christians in all Countries and yet bittig w^t it,
ten unto these fine p^trs, will make no publique answere
wherefore they do the same. And therfore the Aw-
thor is forced this yer to write againe as
herafter foloweth



*H*is fourteenth reason and considera-
tion is this, for that at Christmas
was t^eneue month, this author put
forth a bil teame^d. The second new
yeeres gift, and this whole yeer the
Papists haue stand printed (at John Alldes
stall in the Pultrie) with their finger in a hole
Without making answere. And therfore their si-
lence giueth authoritie to the same bil , and for
that they be unable to make answere of such va-
lure as the said answere may be suffred to go sti-
ly amongst them selues, they are therfore autho-
rised to stand with one finger in a hole with one
hand, and with the other hand holding vp the
Pope with fire, sword, gun and speare as out-
lawes, w^tout any other answere to be obtained.
The xv. reasoⁿ & consideratioⁿ is this, to disproue
the Papist^s pretended antiquitie in Religion, for
that England hath y antiquitie in Religion that
neither the Pope nor Mahomet can rightly
claim to haue, for England accounteth all Reli-
gions accursed that is not r^tb. C. yeers olde, and
so dare not the Pope nor Mahomet doo, & therex-
fore

The chrd new yecres gift.

Soze this is to warne menne to take heed of the
Pope and Mahomets new Religions.

The xvi. reason ac. is this to auoyde a very
sore abiection that some Papistes haue made,
vnder for they do not auoyde thole Wiles put
forth by a Christian unlearned. And that is to
say. If he woulde so wile, to put his finger in
the fire and need not God for answere I say, they
could finde waies as Northampton to cast forth in
the fures. *Item Domini 1526* an hertenall a
tyme will go without putting their finger in the fire
and being auoyded yet to reply they dare not ac.
But by this all men may see, it is easie to feare þe
þeth them fro auoyder þan want of habilitie. And
because feare shalbe no let to þe to another. I wil
þowre the waies how þat may allweare without
danger (if þis impossible ignoraunce their mother of de
uotion shalþ keep þem fro the knawledge to doo
it) and that in this order, that is to say, send those
wiles that haue been printed abroide þeraby *Item*
Alde by procurement of the Christian unlearned
vnto R. Brugge 1526 in *any wyrk* or to some oþer
such like. as we them printe in English and
þough as they doo other booke; and offer them
to english men in *any wyrk*, thereto besyde, or
let their Carters tak them of þem as they carry
their other booke of *Brugge*; and *in making*
and dillerg others printed in *any wyrk* 1526. in
which booke they shal make no mentioun of any
one booke by þe Christian unlearned put forth
þis yereing; but they haue soȝ moȝidly reason
so to doo for they see the illur of their answere
would

The third new yeres gift

Would be to shew great discredit & ouerthid we
of their falle religion, & therfore as a theef dare
not answere a true man when they be of equal
force; but keþeth silence but ihis force be more

The þrd yere
þer David
was not a
þief to
build the
house of
God for
shedding
much blood
to murthe them,
how much
lesse the
Pope and ring deuices & to leaue the without excuse: the
papists who
had so muþ
the innocting
forth of this bil as afore remembred.

In þe þirþe reason is a request that I make
this new yere to all Catholicks or Papists un-
learned, that is to say, That they would cease to
draw their sword against the Christians learned
or unlearned for matters in Religion so long as
the learned Catholicks or Papists do am these
willow of the Christian unlearned brayntwred.
Whiche this fine yeres haue been put forth, and
their answere to be of such authortie amongst
þyselfes that the same may go freely amogst
the unlearned catholicks or Papists. And this
is the þirþe reason of consideration, wherfore I
put forth this bil as is afore remembred.

The þirþe resþe is to shew you þe unlear-
ned Catholicks or Papists, how the learned Ca-
tholicks or Papists deceiue you in stealing one
of the comandements of almighty God from
you, that is to say, The Bible in latyn authorised
by

The third new year's gift.

by the Church of Rome hath þ second commandement
printed in it, þ is to say, thou shalt not make
to thy selfe any grāue image, the likenes of any thiȝ in he[n]e
aboue, in the earth beneath nor in the w[at]ers under the
earth, thou shalt not boww downne to them and uorship
them, for I the Lord thy God am a gelous God and visit the
sins of the Fathers upon the Children unto the third and
fourth generation of them that hate me, and shewe merci
upon thousands on them that looue me & keep my coman-
demtents. And the popes Church by Richard Vaux in
his Cathechisme printed in Antwerp 1574. leueth
out all this the second comandement, and the
officē of false prophets is to steale the Word of
God from the people, & therfore why shoulde not
the Preachers in the Popes Church be called
false prophets who steale the word fro þ people
as Esay the Prophet calleth the, & that you may
the better know the to be such false prophets: re-
quest them to haue the x. commandements printed
in their Churches in your mother tung as they
be in latin in the Popes authorised bibles & you
shall finde the as redy to doo it: as a cheef to deli-
uer a bagge of money he hath stolne, & to make
this knowne to you unlearned Catholicks or pa-
pists is the xviij. reason or consideration of the
putting forth of this afore remembred.

The xvj. reason &c. is to shew you that be un-
learned Catholicks or papists þ R. Bristow preest
in his booke termed Motives to the Catholike faith,
in his last motiue, dooth not complaine of the
Christians oþ Protestants for citting the sacred
Scriptures as the Devil cyted them to Christe
our

The Devil
is adeth the
Papists bi[n]t
to two extrem
matters, es-
ther not to
pas[s]e of the
breach of þ
lawes of
God, or else
so despise
the breach
of the lawe
of God as
Smith of
the Cepie
who haged
him self, &
Francis
Opera. &c.

The late
ned Papist
as app[ro]ved
ued Spirit
full thre-
wes.

The third new yeers gift.

The devil
being con-
sidered by the
sacred scrip-
tures depart-
ed from
Christ as
contested,
but Richm^d
Waldow^re
hath one
hit more.

A true Chri-
stian soldi-
er hath two
swords. &
therefore the
Papists &
heathen be
no Christi-
an soldiers
for they ca-
ry but one
sword.

our S^t auentour also by the sacred scriptures confute
the Christians or protestants as Christe our S^t a
veour confuted the devil by the sacred scriptures.
But contrarily & blasphemously against p^t Lord
our God, against Christe Jesu, & against the holy
Ghoste, and against the Prophets & Apostles spe-
king to the christians or protestants blasphemously
he saith, p^t is to wit, Their weake & false castel of
onely scripture. And thus in seeking to discredit
the sacred scriptures; they would steale p^t Woord
from you p^t be unlearned Catholicks or papistes.
Wherfore (With Esay p^t prophet) you may justly cal
the Thene^s and false prophets, who seek to steal
the word of God frō you which is your weapon
or sword wherw^t to kil your enemies, & therfore
S. Paul cōmaundeth you to take vp the same spi-
ritual sword of the word of God in p^t vi. chapter
to p^t Ephesians. And herin as in many other thiggs/
you may se p^t departing of the Popes church ac-
cording to the prophecy of S. Paul in his ii. epistle
ii. chapter to the Theſalonians: & therfore can not
be the Church of God because they doo not conti-
new in the Apostles doctrine as is taught in the
second chapter of the acts of the apostles.

The xx. & last reason is this to shew you that
the Catholicks or papistes unlearned, that whe the
learned Christians or protestants and the learned
Catholicks or Papists agree in religiō, or when
the learned Catholicks or Papists ceasse to pro-
cure p^t death of p^t Christians unlearned, or whe the
villes procured these five peers last past to be set
looth by this Christian unlearned be answered
and

The third newyeres gift

and suffered to go freely in Antwerp to be sold: from whence the Papists books come. ¶ When any unlearned Papists in Antwerp doo set out the like bibles and is so long unanswered, that then it shalbe just occasion for this Christian unlearned to leaue writing, and then may the unlearned Catholicks or Papists know that the learned Catholicks or papists are able to conuert or confute this Christian unlearned. But until that time: it is a sufficient matter to discredit the learned Catholicks or papists. And therfore I conclude with this sentence out of Esay the Prophet. *I that all flesh is grasse: But the word of God endureth for ever.* Wherefore it were without comparison much better that all men living shoulde condemne vs/ then to be condemned of the Woord of God, forasmuch as Christe Jesus þ Lord of trueth saith in the xiij. chapter of S. John. *The woord that he hath spoken shall be our Judge in the last day.*

*An argument taken out of the woord of God
the viii. of Deuteronomy, and out of dayly experis-
ence prooune the Pope and Popish Bishops and
Teachers to be outlawes.*

¶ The principle.

*Who soever teacheth and maintaineth Reli-
gion against the lawe of God, & against the law
of nature/ be outlawes.*

¶ The consequent.

*But the Pope and popish Bishops. &c. teach
(that their invented Images of God. &c. doo
instruct vs) contrary to the law of God, and day-*

W.

ly

The thirde newyeres gift.

Iy experience teacheth that they maintain the people to give golden cotes, and caudels to their counterfet Images of God, of Christe, and his Saints, Which the true and living Images of God, of Christe, and his Saints doo lack and haue need of, and the same is against the law of nature, & it shal be alwaies so unto godly men. The conclusion, to conclude our book. And therfore the Pope and popish Bishops and teachers may rightly be termed outlawes. And therfore if a dead man shoulde be raised to life, and tel them that their counterfet Images of God &c. did corrupt them as afore noted: yet they would not believe him, and the reason is as the sacred Scriptures teach, for they doo not believe Moses and the prophets. witness Richard Bristow as afore remembred, and Banister Fausset. A. 2. to question, if out of

Answere made by the same Christian vnter-
ned to this question at this present commonly
put forth of all Papists and of them of no
Religion in this yer. 1575.

The Question.

E vknow veryon the Scripture to be the word of God?


First for that I haue experience in mine owne life time, that the promises therein contained, are fulfilled vpō the godly & vngodly for somuch as concerneth this life. Secōd, for þ I haue experience in mine own life time, that the threatenings therin contained are

The third newyeeres gift.

are fulfilled vpon the godly, and vngodly for so much as concerneth this life.

Third for that I see dayly the Scriptures to be to some the sauour of life vnto life, who haue this wisdom giuen them, not to put any perfect trust in any visible creature, but in the liuing God, neither seek salvation in them selues: but in Jesus Christ, who are not led, and guided by their owne, or other mens imaginations: but by the sacred Word of God, and so are made new creatures, for where afore they had adulterous eyes: they haue now chaste eyes, and where afore they had murthering harts: they haue now merciful harts, and where afore they had covetous harts: they haue now liberal harts, and wher afore they had blasphemous, vnlacie & filthy tunges: they haue now reverent, true, and Godly tunges, &c. And so are new creatures and of this number, but a small nuber, according as the sacred Scriptures of God doo teach, & so the Word of God beareth witness to the Woorkes of God, and the Woorkes of God beare witness of y Word of God, & by this truthe in experiance is the sacred scripture, knowne to be the Word of the liuing God.

Fourth for that I see the holy Scriptures to be to another number, the sauour of death vnto death, who cōfesse the scriptures to be the woord of God: but haue the same adulterous eyes, murthering and covetous harts, and blasphemous tunges, &c. And of these the greatest number, according as the sacred Scriptures of God teach, and so are the Woorkes of God, witness to y truth

This third new yeeres gift.

of the Woord of God, by which truthe the sacred
Scriptures are knownen, to be the Woord of the
luing God.

Wherfore
the autho-
rie of the
Scriptures
is aboue
authortie
of writers
that ever
haue wriuen.
First, for that in this age, man's life, or man's
dayes is but CXX. yeers and yet is caried a way
With divers affections, from speking the truthe:
and therfore men are constrained of necessitie to
read bookeſ, if they wil knowe what was doon
in the world before they came in to it. And for
bookes: let all writings be examined, and there
shall none be found that deserueth to be com-
pared with the authoſtie of the sacred Scrip-
tures, for the olde Testament was confessed
and acknowledg'd to be the woord of God, by
the church of God at Hierusalem, both of the faith-
ful Jewes and reprobate Jewes. And the new
Testament, is the fulfilling of the sayings of
the Prophets in the olde Testament, & sheweth
what things herafter are to be doo'd in þ Church
of God, and is likewise confessed to be the woord
of God in the Church of God amōgst vs gentils,
bothe of the faithful gentils and reprobate gens-
tis, & so hath continued these þ hundred yeers;
and let all writings be examined, and they shall
be found as Scollerſ, & the sacred Scriptures
as the matter. And therfore because the olde Te-
stament, is confessed to be the woord of God, by
the church of God at Hierusalem, bothe of the faith-
ful Jewes, and of the reprobate Jewes, and the
new testament, is the fulfilling of the sayings of
the Prophets, in the olde testamēt, and the same
Scripture is likewise confessed to be the Woord
of

The third new yeres gift.

God in the Church of God amongst the gentils, bothe the faithful gentils and reprobate gentils, and so they haue bniuersall confession, bothe of Jewes and gentils, Protestants and Papists. And by this reason also, is the sacred Scripture knownen to be the Word of the living God.

Sixth, for that the same sacred Scriptures conte
dene the rightuousnes of christians, and catho
licks or protestants, and papists affirming the
same & all other mens righeuousnes, to be spot
ted like a filchy cloth, and when the Protestants
and Papists, examine their rightuousnes by the
rule of the woord of God: they finde by experi
ence the same to be true/ for the Church must be/ in the sight
leue forgiuenes of sin, and pray to haue their tres
passes forgiuen them, & so is the rightuousnes
of Christe set vp, and Gods mercy in Christe ex
alted vpon all that beleue in Christe, who labour
and truail to obey the commaundements of all
mighty God, which is rightuousnes, and so are some Jesus
new creatures/in that they trauaille and labour to sanctify
and so finde them selues ladē with sins, and are for the sin
promised to be refreshed in the Wounds of Christe
Jesus, for with his stripes the Wounds of the Church be healed, and so is eternall life the gift
of God thoroowe Jesus christe, & so the Woorkes
of God bere witnes to the Woord of God, and by
this trueth also of experience, is the holy Scrip
tures knowē to be the Woord of the living God.

No flesh is
rightuous
in the sight
of God: &
therefore the
Church of
God hath
need of the
rightuous
nes of an
infinit per
son Jesus
Christe
to sanctify
the Church
commit
ted and
daily com
mitteth a
greate an
infinit per
son h Lord
our God.

Seuenth, for that all kindes of Woorshiping
of God in the World taught by men, and all the
manners wherwith men teach the feare of God

The third new yeeres gift

In the world, which is not commanded in the word of God to be taught, are accursed, although the same shoulde be us. ¶¶. yeeres olde, and be taughten by S. Ierome, M. Caluin, M. Luther, M. I. Fox, or the Pope or by an Angel from heauen. And by the same also is the Scripture knownen to be the word of God, for that it reiet-
teth all mens deuises in the world, forbidding them to teach the scare of God any other waies, as in *Eziah* chapter. ¶¶. answere to the heathen

Righte, for that those people whiche labbour moste
to obey the doctrine of the Woord of God, in the
which people there is moste justice, rightruoshnes
and mercy, to the maintenance of all common wel-
thes whiche the World comendereth, & yet the same
not withstanding as the Woord teacheth, they ca-
ry them to iudgement leates like madmen, and
mock them, and kill them for bearing testimony to
the Woord of God, even as the Woord teacheth,
and the Woorkes of God beare witness to the
Woord of God, and by this truch also of experi-
ence is the lacted Scripture knownen to be the
Woord of the living God.

Minch, for that men knowe not but by the Woord
of God, wherfore, and to what end/ men are put
in to the world, and certain lights shewed them
and take away again, neither knowe not but by
the Woord of God, wherfore the Lord punisheth
Protestants and Papists, as in olde time he pu-
nished the Jewes and heathen, but the woord of
God teacheth whitch is punished in his mercy as
his children: and whitch is punished in his justice
as

The third new yeres gif.

as his enemies. Likewise they know not when two dpe for sundry kindes of religio, one kinde of death, and with like patience, which is the Martir: and which is the heretike, but by the Woord of God which teacheth in the Revelation of S. John, and giveth solution of the discention of the learned, teaching that he that dieth for the obedience of the Woord of God, is the martir and he that dieth for the disobedience of þ Woord of God is the heretick, and by the same also may the Scriptures be knownen to be the Woord of God.

Tenth, for that the sacred Scriptures the olde and new testament, the doctrine of the Prophets and Apostles haue vngtie in doctrine which no other learned writers haue, & they haue also antiquite, unuerallitie, successio & possession: Wherefore men and their woords and writings shall falle, but the Woord of God shall endure forvier and ever Amen.

Departing from the vs
niti of doc
trine in the
holy Scrip
ture to the
doctrine of
other wi-
ters, is the
cause of all
the conten-
tion & blud-
shed in Ch-
ristendome.

As it appereth in this, that when all kings and Princes of the earth, haue gathered them selues together to destroy by fire and sword, this Woord of God in the professors of the same, yet hath the Lord god preserued the same against the powers of them all, as wee see in a certain Bishop of London who bought, and burnt all the testaments that were printed, & of the translatio of maister Cindall, in to the english tung, but God hath sent more Testamens, sithence then euer there were before.

An experiance taken of this aforesaymed, of the unrightousnes of the Church of God at Hierusalem among

The third new yeeres gift.

the Jewes, and of the unrightuousnes of the Church of God amongst vs gentiles wher ein the value or greatnes of the rightuousnes of Christe may plainly be seen by experiance.

The church of God at Hierusalem had in the time of Christe our saviour, the olde testament amogst them, a confessed the doctrine, but with their approued traditions, they made the commandements of almighty God of none effect, and so set vp their owne rightuousnes even as the Pope and papistes, also killed the Prophets, Who spake vnto them according to the Woord of God, for the which their dootings (according to the prophesy of Christe Jesus) Hierusalem is troden down of the gentils, and the Jewes cast out into all nations, as of the same this day we haue experiance. And so by this trueth in experiance of the unrightuousnes of the church of God amogst the Jewes, is p rightuousnes of Christe, set vp to the glory of God, bothe in the elect and reprobate. Likewise the church of God amogst vs gentiles hath his departing, according to the prophesie of S. Paule & there is such an od man as the Woord teacheth, sitting in the temple of God the Pope, according to the prophesy, Who exaltest him self aboue all that is called God, for he confesseth the olde and new testament to be the Woord of God and that God & his Woord ts all one, and yet the same notwithstanding, he setteth him self aboue the Woord of God, and aboue kings, & he hath also his approued traditions, with the which he maketh the commandements of God, of none effect, even as the Jewes at

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at Hierusalēm, in a athechisme, put foorth by Lawrence Vaux, one of the Popes bachelors of de uinitie prited in Antwerp 1574. he leaueth out the secōd cōmaundement, þ is to say. *I* thou shal not make to thy self any grauen Image &c. and the same to keep vp his traditions of Images, & for the same tra-ditions, and such like, their owne inuented righ-tuousnes: they kil þ prophets of God, as did their fore fathers the Jewes, and that their departing may the better apear, *Richard Bristol*, one of the Popes preestis, in his booke printed in Antwerp 1574. in his laske motiue (as he termeth it) calleth the sacred Woord of God, the doctrine of the Apo-stles and prophets, by these termes, (*Their vveak Castle of onely Scripture*) And the Pope by the Scriptures beeing reueled to be Antichrist, therfore rageth against the doctrine of the Apo-stles & Prophets. And yet according to the pro-phetic by the power of the Word, he dooth con-sume in all places where the Woord of God may be suffered to be red in the mother tung, as this day we haue experience, and so by this trueth in experience of the unrightuousnes of the Church of God amongst vs Gentils is the rightuousnes of Christ set vp, to the glory of God bothe in the elect and reprobate.

And here for a conclusion I put foorth this sole and priuat question to all papists, whether those Princes who are ruled by the Woord of God, or those Princes who are ruled by the Pope, I say, Which of the howeth þ greatest mercy towards their subiects and commonwelthes, and for solu-

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tion of this question, take out owne experiance
for these 60. yeeres which is more certaine to our
knowledgement then all histories (onely the sacred
scriptures excepted) & you shall se that experiance
teacheth, that there was more stain for Religion
in a month of the v. yeeres reign of Q. Mary: then
hath been in xviii. yeeres reign of the Queenes
majestie our louerain Lady Queene Elizabeth by
the grace of God Queenne of England &c. and look
into Scotland, Spain, Fraunce, &c. and the number
are farre exceeding the number of men, women and
children, that were slain in the dayes of Q. Mary.
Wherfore I conclude the Princes that are ruled
by the Woord of God, are without comparison
more merciful to their Subiects and common
wealthes then the Princes that are ruled by the
Pope of Roame. And therfore the Princes that
are ruled by the Woord of God, obey the voice of
God in his Woord, and so set mercy before Sa-
crifice, but the Princes that are ruled by the pope:
disobey the Woord of God, and so set Sacrifice
before mercy, and the same cruelty is also in their
Subiects. For generally in all Countries the Pa-
pists are challengers, and the Christians defen-
dantes, even as Cain and Abel, Wherfore the Lord
Jesus conuert or confound Cain with all other
Rebels, and all those who haue buntie, antiquite,
succellent and possession with him, Amen.

A comparison made betwene worldly comfort
and godly comfort.

All worldly comfort hath an end, and therfore
is

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is but a banished vanitie.

But godly comfort is to reioice to see the Scriptures of God fulfilled, and to hope of the rest of the promises therin contained, to be fulfilled herafter vpon our soules and bodyes, and the same comfort is everlasting. *S. Paule saith in the xv. to the Romaines ¶ lviij. verle. for VVhat soever things are written, are written for our learning, that we through patience and comfort of the Scriptures might haue hope.*

An answere to this common conclusion of the learned Papists, that is to say. That out of the Church of God there is no salvation.

Because the leernes Caines, Catholicks or Papists, may the better be discerued how they deceiue the ignorant and unlearned with this true principle, that is to say. That out of the Church of God there is no saluation: I haue therefore added this that followeth, to wit. It is to be confessed that this true principle, that is to say. That out of the Church of God there is no saluation, is acknowledg'd and confess'd of the learned Christians or Protestants, & of the learned Catholicks or papists, and of the learned Anabaptists, and of the learned Jewes, & of the learned Mahometts, and so of all others, who profes either the true Religion or false Religion, so that by this true and generall principle alleadged, That out of the Church of God there is no saluation: men are not able to discerne which is the true Church of God, and which is the counterfet Church of God, but if you will haue the
true rule
to knowe
Islamiticks
& hereticks.

The thirde newyeres gift.

the chasse seuered from the corne, take the wylde
of the woord of God and blowe vpon the gene-
rall principle, with this text of scripture, out of
the xiij. chapter of the Acts of the Apostles in the
xliii. verse, that is to say. And they continued in the A-
postles doctrine. &c. And you shall see all the secta-
ries fly away fro the true Church of God, as you
se Chak flye away from the Corne, for it is more
easy for a man to begin to doo wel, then to conti-
nue to doo wel, for many with great ioy haue
begun w the Apostles doctrine that afterwardes
haue departed from it, some to mens doctrine
and traditions, and some to carnall libertieſ &c.
Wherfore be you warned you unlearned Catho-
licks or Papists, for you may be in the Church of
God in England to your salvation, if you conti-
nue obedient to the Apostles doctrine, and you
may be in þ Church of God in England to your
damnation if you doo not continue obedient to
the Apostles doctrine, and the like in Rome, and
the like in Venice, and the like at Hierusalem, and the
like in Turkye, for the Lord our God / as Christ
Jesus the Lord of trueth teacheth, looketh not

How a man
shall knowe
him selfe to
be in þ true
Church of
God to sei-
uation.
vpon the Woorthippers of God in Hierusalem, nor
vpon the Woorthippers of God vpon the moun-
tain of Samaria, but he looketh vpon those onely
Who Woorship him in spirit and trueth, and those
continue in the Apostles doctrine, and to knowe
certainly a man dooth continue in the Apostles
doctrin is, first to looke whether the kingdome
of God be within him, for if the kingdom of God
be not within him, Whatsoever he dooth out-
wardly

The third new yecres gift.

Wardly is abominable before God, although his rightuousnes ourwardly were as much as was the outward rightuousnes of *Iudas* before his hart was made manifest to men by his wicked act. for we are all first borne in to y^e kingdome of the world or into the kinidome of the Devil who is prince of the world. And of the free mercy of God in Christ Jesus are newly begotten, and so new borne and made new creatures, and haue the sprite of Christe givē vs, for who soever hath not y^e spirit of Christe are none of his, & thus by Christ Jesus being deliuered frō this present evil worlde or thekingdom of the world, or y^e kingdom of y^e devil, we are brought in to y^e kingdom of Christe, & so finde the kinidome of God with in vs, which is rightuousnes, peace & ioy in the holypghoste, and the sacred Scriptures of God teach that to doo and obey the c. commaundements of almighty God, is rightuousnes, and the Christian findeþ within him self a desire, and ourwardly laboresh & trauailesh to do the same, and in this dooing: he findeþ him self lade with sinnes, but in Christe Jesus freely made perfect obedience, and perfect rightuousnes, and thus (through faith in Christe hath peace with God, & peace with men/and out of this foloweth ioy and comfort in the holypghoste, which is assured trust that all those promises in y^e holy scriptures concerning this life, and the life to come shalbe accomplishid to his great ioy and comfort. But on the contrary, those who remain in the kinidome of the world/or in the kinidome of the devil, which

How a man
shall knowe
him self to
be out of y^e
Church of
God with
Iudas to
damnatio.

The third new yeeres gift.

is knownen in the same kingdom of the devil is
Within them, which is contrary to the kingdome
of Christ, for the kingdom of the devil is discord,
worldly righteousness, worldly peace, & worldly
joy, and for worldly righteousness, the Jewes
beleeue them selues to be righteous, in accom-
plishing the lawe of God, & the Papists and Ana-
baptists beleeue to be righteous in accomplish-
ing a fulfiling the lawe of God, the Papists in
word and deed, and the Anabaptists in word, but not
in deed, but the papists pretend yet to be more
righteous, for they haue their woorkes of supere-
rogation, and the Machometts beleeue them sel-
ues to be righteous in obeying their Alcoran, and
Philosophers beleeue the selues to be righteous
With their outward forme of Justice, & all those
With their righteousness beleeue to make satisfactiō
for their sinnes, & the same maketh them bolde to
sin, because þ devil maketh the beleeuer that with
good works they are able to make satisfactiō, as
for exaple. If a papist be a whoormonger, casting
holy water on his face, is a satisfaction & so may
begin to sin again, or see a Masse, a satisfaction,
or heare a masse said for him, a satisfaction, or the
Popes pardon a satisfaction. ac.

To be justi-
fied onely
by faith in
Christ, ma-
keith a chil-
dren than con-
nually to
doo good
woorkes, for
the faithful
Jewes, Ge-
rusa & Pub-
licans, etc

But þ true Christian or protestant, hath but one
onely Sacrifice for all his sinnes, to wit, þ death
of Jesus Christ, which is shewed unto his own
conscience in receyving the Lords supper, the bo-
dy of Jesus Christe broken & his blood shed, and
forasmuch as he daily transgresseth & breaketh þ
comandements of almighty God, notwithstanding

The third new yeeres gift.

ding he doth þ best he cā, yet in þ same sacramēt ^{one: sacri-}
he may see & receue this free satisfactiō of the free ^{fic.}
mercy of God in shewing foorth the death of the ^{one: sacri-}
Lord Jesus vntil his coming againe, & for this ^{fic.}
he need not to giue money nor lands to Preestes ^{But the}
and friers and to Cloysters, to haue Masses ^{faithles &}
said for him, to buy a worldly righþousnes with ^{unrighte-}
the unlearned Papists, who as the prophet ^{ous Jewes}
in his lv. Chapter sayeth. Give their money for naught ^{and Gen-}
For as the Apostle to þ Hebrews testifieth. VVith ^{nus, by mas-}
one sacrifice he hath saued all them that beleue. And to ^{ry sacrifi-}
prooue the Papists giue their money and lands ^{ces a tradic-}
for naught as the Prophet Esay in his lv. chapter ^{tions.}
Witnesseth, & that the Christians or Protestants,
haue this mercy of God shewed vpon them vith
out money or money woorþ, as the prophet Esay
in his lv. chapter Witnesseth, & to the Apostles
doctrine, Imene S. Paule to Titus iiiij. Chapter, and
there ye shall see what þ congregatiō of God were
in times past, and what the congregatiō of God
now is since this free mercy shewed vpon them,
and looke vpon the liues and confessions of those
that be true Christians or Protestants, take me
not that I meane the hypocriticall Christians or
Protestants, for ther be zealous Papists and hypo-
criticall or politike papists, & there be zealous Pro-
testants and hypocriticall or politick protestants,
but I mean the true Christians or Protestants,
that be freely saued by Jesus Christe indeed, and
you shall finde that they tontinue in the Apostles
doctrine indeed, for they can say to them selues
as S. Paule teacheth in the third chapter to Titus,
Hypocriti-
call Christi-
ans or pro-
testants re-
ceive the re-
ward of Hi-
potests.

from

The third new yceres gift

from the ij. verste to the viij. verste, that is to say.

For we our selues also were in times past vnwise, disobedient, deceived, seruing the lusts and divers pleasures, living in maliciousnes and envy, hateful and hating one another. But when the bountifulnes and loue of God our Saviour towrad man, appeared not by the woorkes of rightoufnes vwhich we had doon, but according to his mercy: he sauued vs by the vwashing of the new birth & the renewing of the holy Ghoste, vwhich he shed on vs abundantly through Iesus Christe our Saviour. That we(beeing iustified by his grace) shoulde be made heires according to the hope of eternall life. This is a true saying, and these things I wil thou shouldest affirm, that they which haue beleueed in God: might be careful to shewe forth good woorkes. These things are good and profitable vnto men. But stay foolish questiones, genealogies/contentions & brawlings about the lawe, for they are vnprofitable and vain. Reject him that is an heretike, after once or twise admittance, knowing that he that is such, is peruerted and sinneth being damned of his owne self &c.

Now to prooue that the Catholicks or Papists cannot say thus to them selues, as in the beginnig, namely that they were in times past vnwise, disobedient &c. but are the same men stil they haue alwaies been notwithstanding, all the money and lands they dayly bestowe vpon Images, Pardonys, Masses. &c. and so giue their money to naught/doo but look vpon their doctrine and manners, and the same wil plainly appeere unto you, for they account no sufficient cause to doo good woorkes, because they beleue in Christe, and at

As it is to
glorify
Christe, to
shewe forth
good woork-
es. So it
is to crucifi
Christe, to
waike in h
woorkes of
unright-
ousnes.

The righteu-
ousnes
of Jesus
Christe put
out of office
by his dypu-
tie the spot-
ted and de-
filed right-
ousnes of
men.

The third neweeres gifte

are clesed from their olde sinnes by the free mercy of God in Christ Jesus / and in the rightounes of Christ Jesus our promised eternall life. But they continuing in their olde sinnes, they beliere to make satisfactiō by ynglyndomnes that they haue doone and doo / and by the rightounes þis doon by Preestis / Friers / Mynisters / &c. And so is the rightounes of Christe put out of office, by his deputise he spred and defiled rightounes of men, and thus became ydol of the Apelles doctrine. They persecute them that would bring them again in to the same apostles doctrine.

Wherfore let this warne all men that they be no longer deceiuēd with the popes hereticaall doctrin, neither with this generall and true people. Which is confessed and acknowledgēd of all men that professe one religiō or other, that is to say. That out of the Church of God there is no salvation. And the Lord Jesus givē all men grace so to doo. Amen.

And because multitudes in every landde hypocritically pretēd to be in the Church of God which in therē haue be of no religiō. Whiche riseth of this that they be ymportant of difference betwēen the godly and ungodly. Wherfore here is the end I haue put this queſtio, that is to say. What difference is there, betwēen the godly and ungodly? Answere. Dicitur. Quod non potest
firſt for the ſix ſenſes, to wit, hearing, ſeeing, ſmelling, taſting and feeling. Being coniunct to the godly and ungodly, many deales haue great proportion therē man and therfore thus ſaſt in

The thrid meyracles gift
Sight bathe the godly and wicked are inferior to
beades.

But the sences beeing subject to the understanding in the godly and ungodly God hath given: unto the godly and wicked, understanding far above the Beaste & with the which the godly doo worship the Lord our God ever with hart and soule, and the wicked by reason of the same understanding: are so zealed to worship the Lord our God hypocritically.

And for understanding in the godly and wicked, being subject to motions, the which motions comming to understanding, from two serpents namely from the serpent that tempted our olde mother Eve: & another kinde of motion, comming from the serpent lift up in the wildernes. so & cometh first, and after Abel, & therfore the godly and ungodly, be first Caines. & after the godly be some Abel's, but the mooste part remaineth Caines as they were first borne, & therfore as the scriptures ag Daniel the Prophet calleth them, may wisly be called the serpentes of truth. But in the small number, who are come to the second birth, and are new borne, or new creatures, they finde the motions of the serpent, lift up in the wildernes, to breake the heel of the other serpent. Who deuided our olde father Adam, and stille treadeth on our heel, & so the godly by motions haue their understanding, caried to the woord of God, and so are brought to hope whiche is without end, that is to God who is without end, and the ungodly Apocrypha by motions haue their understanding caried to their ownd reasons or imaginacions,

and

The third new yeeres gift.

and so are caried by the subtil Serpent appeering like an Angel of light, either to be deceived with the same everlasting hope: or else appeering like an angel of darcknes to haue no farther hope the a beaste, and so beleueeth his vnderstanding to be giuen him to none other end, but to liue & dye as a beast, and that appeereth moste plainly in the looue/trust and feare/which is cōmon to the wicked, and to beastes.

For the wicked and vngodly (with the beastes) loue fire and water &c. in some respect, and like wise trust and feare the water and the fire, &c. in some other respects Without God/ euen as the beastes without vnderstanding, who onely look vnto the vnseizable creatures.

But the godly loue the fire and Water, &c. in soe respects, but altogither in God according to the vnderstanding he hath giuen them aboue the brute beastes, and in this you may plainly see the difference between the godly and vngodly, which is to the godly a comfort/ and to the vngodly without repentance,a condemnation, for not vsing their vnderstanding to the end it was giuen them.

Iheremiah 5. Chapter 6, verse.

Though I fed them to the ful, yet they committed adultrie and assembled the selues by companies in the harlots houres, they rose up in the morning like fed horsees for euery maneyed after his neighbours wive.

Finis.

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